613 than three or four generations. In the past, these lineages were localized, and in places like Bachajon, Cancuc, and Oxchuc the exact locations are still remembered.

613 769 778 A few generations ago, the most distinguished members of each lineage were buried in the cave after which the paraje was named, the bones and ashes of the dead being placed in large jugs or urns. The caves were places for ceremonies honoring the ancestors. Blom (1954) made a study of these burials and mapped the distribution of the sites. These caves are still places for worship but not for burials; the cross protecting all members of the lineage is kept there, as well as, in some instances, small crosses belonging to the important members of it (Villa Rojas, 1946, p. 16).

614 The words *chapomal* and *tijinabal* name the members of the clan in general. It is said that "the neighbors of this paraje are all chapomales," or "those cannot get married because they are chapomales." Tijinabal also means neighbor or member of the same paraje. Another word, *patshunk*, is also an equivalent of tijinabal. These words are currently used in Oxchuc, Cancuc, and Bachajon. On the other hand, there is no specific word to designate the lineage.

[835] [574] The main function of the clan is to regulate marriage, as the union of two chapomales is considered incestuous. The clan also gives much self-confidence to the Indian who travels to other parajes, for he can always find hospitality among people of his own clan. It also has a function of social control, exercised by the old men of the group, who punish all transgressors against the established rules. Helped by the nagual (supernatural spirit), they find out about the behavior of the members of the clan and punish according to the crime (Villa Rojas, 1947).

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613 428 The lineage relationship is also important in inheritance (especially land), since the plots should always be under the control of individuals of the same Indian name. Only where such persons are absent or missing or